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THE NEW UNITY

For Good Citizenship; Good Literature; and Freedom, Fellowship and Character in Religion.

VOLUME XLI. CHICAGO, AUGUST 18, 1898. NUMBER 25.

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A Horse's Prayer.

Up the hill, whip me not.
Down the hill, hurry me not.
In the stable, forget me not.
Of hay and grain, rob me not.
Of nice clean water, forget me not.
With sponge and brush, neglect me not.
Of a soft dry bed, deprive me not.
When sick or cold, chill me not.
With bit or rein, jerk me not.
And when angry, strike me not.

Alfred C. Clark & Co., Publishers, 185-187 Dearborn St.

Chicago.

THE SAFE SIDE.

A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

SECOND EDITION, REVISED AND ENLARGED.

By RICHARD M. MITCHELL.

Summary of Contents.—The accidental origin of the Christian Religion. The part taken by John the Baptist; his incentive to action; church neglect of him, and why. Origin of the word Christian. Why Christ was crucified. The teachings of Christ. Adoption of the books of the Old Testament enforced by Christ quoting them. Why so much of Paul and so little of Peter. Why Peter's Gospel was suppressed. Paul's recantation. The ascension. The origin, authorship and service of the Fourth Gospel. The need of faith. Westminster Catechism. Evident shame of the many authors of the Thirteenth Article of Religion. Why the sharp curtailment of the Epistle of James. Inertia of ideas. Importance of Inherited ideas, and the mental laws by which their errors are corrected. Guiding nature of the mental faculties. Courage, memory, imagination and conscience derived through other faculties; action of the latter. Natural depravity. Origin of money. Transformation of idle savages into laborers. Far-reaching effect of a certain edict of Justinian. Cause of the universality of Trinitarianism. Heroism and extinction of the Samaritans. Glimpses of New Testament accounts in the works of Josephus. The same circumstance started both Paul and Josephus on a journey to Rome; both were shipwrecked, etc. Two mentions of Jesus in the New Testament more accurately fit another Jesus mentioned by Josephus. An Egyptian mentioned by Josephus was undoubtedly Christ. (See Acts xxi, 38; Matt. ii, 15.) The "Testimony" an admitted interpolation. The words "who was called Christ," and the probable original words. Triplicate association of ideas suggest that Jesus may have had a rival in the person of Judas mentioned in Acts v, 37. Josephus' account of Pharisees, Sadducees and Essenes, and eulogy of the latter; why that sect not mentioned in the new testament. Worldliness, Conversion, Immortality, closing with Supernatural Supervision.

LETTERS AND REVIEWS.

Mr. Clement Warren, Brooklyn, New York City.

I have just completed for the seventh time a reading of your cogent work entitled "The Safe Side." Every time that I have read the work I have realized its excellence more and more. On each occasion new features have developed. Each page furnishes food for thought, and each chapter (or less) provides a mental meal which absolutely needs digestion and deep reflection before proceeding further. It is a work complete with facts clearly stated and irresistibly put. They may be ignored but cannot be refuted. The information I have gained from reading "The Safe Side" equals the sum total of all that I was possessed of previous to my first reading of it. It throws a flood of light on the subject which only the wilfully blind can ignore, and as a compendium of tersely put truths, is one of the best I have ever read on any subject.

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, psychology, becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasizes strongly the great amount of social wealth which yearly goes to support church "club houses" and the ministry, which to him appears a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

From Andrew D. White, LL.D., ex-President of Cornell University, Ithaca, N. Y.

I have delayed acknowledging your book until I could have the opportunity to give it a more careful examination. I have now done so, and wish to thank you for it heartily. It seems to me full of valuable information which persons studying the great question to which you refer should have at their command. It also seems very suggestive of thought, and likely to bear useful fruit among investigators.

Any one who in these days is willing to give his labor to opening up these great subjects to the light is, in my opinion, rendering a great service to Christianity itself—a service which, however much it may be depreciated now, will be honored later, when the leaders of thought shall have given the honest attention to the whole subject which it dererves.

Mr. Edward Howe, New York City.

I have given your book a third reading and admire it more than ever. * * * Such a book as yours is greatly needed to clear the theological atmosphere, and I hope it will be very widely circulated. * *

Prof. Hudson Tuttle in "The Better Way."

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor, because he feels that it is true.

From the Boston "Investigator."

Mr. Mitchell has done the cause of Liberalism a great service in his noble work. He has assumed that the truth is a better guide than falsehood, and that it is safe to know the truth and to tell it. There is no subject about which there is more of darkness, of ignorance, of error, than the one he has undertaken to clear up—the divinity of Jesus. Mr. Mitchell has studied the gospels and contemporaneous literature with one end in view—that of finding the truth. He has brought to his study a candid mind, a scholar's critical judgment and a philosopher's spirit. He has sifted the material bearing upon his subject, and arranged and presented the facts, as far as they could be ascertained, in a way to secure the attention of the reader, and to carry conviction to the impartial and unprejudiced mind. His masterly presentation of the superstitions and ideas which culminated in the declaration that Jesus was divine, throws new light on the gospels, and helps to make clear what has heretofore been dark and mysterious. "The Safe Side" is a good book to have in your library. It is original, able and thoroughly liberal in its treatment of the subject.

From The Chicago "Tribune."

* * * "The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack," by those students of the scriptures and the history of the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints."

* * * But the work should be read by doctors of the church, and able educated ministers of the gospel who possess superior knowledge of the subject. * *

From the Chicago "Times."

* * * Such a book as indicated is "The Safe Side," by Richard M. Mitchell, of this city. * * * But in all this terribly destructive criticism it is manifest that the writer entertains the simplest and most reverent belief in God, and in the unbroken life and development of the human soul throughout eternity. To him the distinction between good and evil is clear, notwithstanding the extinction of Christianity, as a system in his belief. Sin, wrong, he does not believe can be forgiven, but its penalty must be borne in remorse, retarded growth, etc. * * Read his book. * * *

The most remarkable features of the book are its simplicity of manner, its utter fearlessness of candor, its freedom from anything like a spirit of bitterness. It is a book that will be denounced by every orthodox speaker or writer, but they should not forget that denunciation is often, like a demurrer in legal proceedings, an admission of facts, and nearly always amounts to begging the question at issue. It is a book which for its matter, its thought, to say nothing of its manner, is thoroughly worthy of equally simple and complete refutation, if any one can achieve it.

The book is printed on best laid paper, cloth binding, 175 pages, 12 mo. **Price, 1.50,** delivered prepaid to all points by mail or express.

ALFRED C. CLARK & CO., Publishers,

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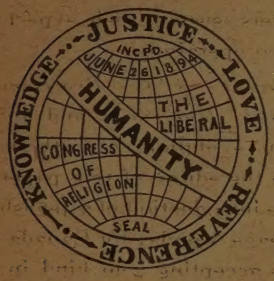
THE NEW UNITY

VOLUME XLI. THURSDAY, AUGUST 11, 1898. NUMBER 24.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.

—From Articles of Incorporation of the American Congress of Liberal Religious Societies.

Editorial.

When the creed is hidden behind the Sermon on the Mount then all goes well, for in looking at the sermon you forget the creed; but when the Sermon on the Mount is put behind the creed then things must need go badly. When the setting of the gem is so constructed that the gem cannot be seen, you practically have no gem, but only a setting.

HEPWORTH.

The Glasgow street cars carry the passenger for a one cent fare, and they are owned and controlled by the city, and still they made a net profit last year of over half a million dollars, after meeting the interest, sinking fund charges and allowance for depreciation, and still in progressive America private corporations fight for their five cent franchises on the plea of poverty.

In the death of George Ebers there has passed from life a unique personality, one who combined in a remarkable degree the powers of a specialist who could work with and for the few, and the powers of the novelist who could convert the results of his special studies into popular form. Through his novels he became a great educator of the public. When we read "Uarda" and kindred novels we do not know which to admire most, the novelist or the Egyptologist, so happily are they blended.

It is sad to think of the transitory character of the magic city which has been reared at the outskirts of Omaha. It is pathetic to remember that so much symmetery and beauty is for six months only, but it is easier to let the buildings of staff and electric light go than to think of the twenty thousand trees and shrubs, the one hundred thousand plants and flowers that have been planted, that nature has adopted and that are growing into beauty, ready for a progressive revelation that will reach through half a century, being neglected, pulled up, and thrown away. It is hard to make ephemera of maples, cottonwoods, elms and evergreens.

An intelligent teacher who has recently returned from a visit to Washington in attendance upon the National Educational Association, described the heart-rending scenes at the capitol, the ever-present drunken soldier, the boys of tender age, who carried from home so much patriotic sentiment, were seen staggering in all stages of inebriety. The patrol wagon was frequently seen hauling away soldiers defeated not in battle, but defeated by the rum seller. Is it for this that mothers were asked to give up their sons and sweethearts their lovers? We believe the *New York Voice* is right in holding President McKinley responsible for the "Canteen," the military beer shop. A stroke of his pen as commander-in-chief of the armies could abolish it. With all good citizens we will call upon him to exercise his power.

The political conventions are on and the business of discordant harmony is begun. Rival candidates before the convention exhaust all the resources of the dictionary in abuse. The atrocities of patronage, the danger of the "machine," the shortcomings of incumbents are vigorously set forth. But the convention that begins in ethical vigor ends in the lying unanimity which makes the nomination of the victorious candidate "unanimous" (?). There is a mock love feast at which all parties swear fealty to men and measures which they a few hours before distrusted and opposed. And sad to say, all this lying is done from principle. It comes from the theory that the bad man within "our party" is better than a good man outside of it. The disallusion is further on. The interests of our country hang upon the birth of the "independent" who is the same in the "convention" as out of the convention; who believes in the party when it goes in what he thinks is the right way, but who goes his way, party or no party, and who holds to his own integrity whether he gets in or is left out. The hope of the country lies in the individual independent voter.

The summer number of *Poet-Lore* is a full one. It contains one more discussion of "Browning's Statue and the Bust," of "Shelly and Goodwin," with the program of the Boston Browning Society, and much other interesting material, not the least

interesting of which is an article entitled "The Poetry of Brick," which is a vindication of the city on its intellecual and poetic side. It is good to read it, to remind us that green leaves and water-sides do not exhaust God's book of revelation and hold no monopoly of that stimulus which we call inspiration.

The Marienfeld is the name of a summer camp for boys, situated on the Delaware river near Milford, Pa. The camp is a unique feature, seeking to combine some study, regular exercises, simple habits, and plenty of out-of-doors. The camp is in charge of C. Hanford Henderson of whom recent mention was made in these columns. Dr. Henderson is coming to the Omaha Congress. We hope he will consent to throw some light on the boy problem, which is one of the deep questions in American life to-day; how to save the boy from the coarseness, flippancy and selfishness to which society exposes him.

One who has been a long time an interested reader of NEW UNITY recently stopped his subscription because he did not like the attitude of some of our contributors concerning certain pending questions in connection with the present war and its probable influence on the future of our country. While refraining from exhaustive discussion, while freely expressing our own editorial opinion, we have so far as space permitted allowed our contributors free expression in preceding as in present issues. We respect our reader's right to protest but we regretfully feel that he has read this paper but superficially if it has not taught him to respect the sincerity and ability of those who may differ from him and also to recognize the value of discussion and disagreement in the world. Truth is arrived at not by retreating but by advancing. We no more than our retiring reader agree with all that appears in these columns, but we try to find place for only such contributions as represent honest thinking, sincere purpose, and so far as possible, clear sentiment. Perhaps our retiring subscriber may think better of it and will return to the fellowship of those who differ and still unite.

A man destined to succeed is never but the living summary of an inspiration common in the spirit of his times. He anticipates it by a little, and this is why he is persecuted; but he expresses it and this is why he is followed. Hence also it is that the glory of an individual is so justly the glory of his time!—*Lamartine.*

Whoever he may be, scientist or artist, physician or surgeon, surgeon or sociologist, historian or poet, he would be the gainer if he spent a part of his life in the workshop and on the farm, if he were in contact with humanity in its daily work, and had the satisfaction of knowing that he himself discharges his duties as an unprivileged producer of wealth.—*Prince Kropotkin.*

From the Secretary's Desk.

The following extracts from correspondence concerning the Omaha Congress which has recently reached the desk of the General Secretary, will we trust interest our readers, sustain their expectations and provoke their co-operation:

From Father J. A. Zahm, C. S. C., Professor at the Notre Dame (Indiana) University and author of several books on evolution, a Catholic priest whose acquaintance the editor of this paper made at Rome through the introduction of a Jewish friend. He writes: "I leave Monday for Canada. This will prevent me from accepting your kind invitation to take part in the Congress at Omaha and prevent me also, I regret to say, from renewing an acquaintance so favorably begun in the Eternal City."

From Prof. C. Hanford Henderson, recently of Philadelphia, now of the High School Department of Pratt Institute: "I thank you heartily for the cordial invitation and for the interesting enclosures. I am very glad to accept your invitation and I look forward with pleasure to being present at the congress. I have just accepted the directorship of the High School department of Pratt Institute. I may find in beginning my work that I should not be away for so long a time, but I am so deeply interested in your purpose that I much hope to be present."

From Rev. W. W Newton, Pitsfield, Mass.: "You are very kind to want me and invite me so cordially, but I fear it is an impossibility, as most of that month I shall be in committee work in Washington at a meeting of the General Convention. If it is a possible thing I may run out to see your Congress and sit at the feet of its teachers." (The writer is a brother of Dr. R. Heber Newton of New York. Cordiality and openness is evidently a family trait. Many other letters from Episcopal ministers high in position allude to the unfortunate dates as the only reason of their absence.)

From Edwin D. Mead, Editor of the New England Magazine: "I believe that the Liberal Congress of Religion is doing a noteworthy and greatly needed leavening work. I hope that the Omaha meeting may be yet more successful than the splendid meetings at Indianapolis and Nashville."

From David Starr Jordan, President of the Leland Stanford University: "I shall try to be with you at Omaha if I possibly can. I am trying to be a lot of other things as well as college president, so strength, time and money are strained to the utmost, but I will do the best I can. I am sure that I shall enjoy the meeting."

From Dr. J. W. Frizzell, Pastor Gongregational Church, Eau Claire, Wis: "I shall accept your

invitation to go to Omaha. I am very much in sympathy with the movement and think it will lead to much good.

From Albert Shaw, Editor Review of Reviews: "I visited Omaha only a few weeks ago and am pretty sure I will not be able to get out there late in October. I wish I could manage it."

From Dr. Thomas, President of the Congress: "You have a good start for a large representation of leading minds for the Liberal Congress in October. I hope it may be possible for us to secure a few more names of national reputation."

From John Fretwell of Providence, R. I. (A suggestion): "Encouraged by my observations at the Congress of Religions in Chicago, and the observations that I have made during a journey of twenty months in England, France, Holland, Germany and Belgium, in constant intercourse with the leaders of advanced Unitarianism, I should be very glad to come to Omaha at that time, but expect to be in Europe, and therefore I at once write to you on a topic which might fitly be considered by many of the friends who will come there.

I spent six weeks in Paris, last July and August, and at that time Professor Bonet-Maury, whom you may have met in Chicago, 1893, and some other friends were desirous of having a Congress of Religions at the projected Universal Exposition there, but having in view the peculiar temper of the French, perhaps of all the Latin races, I regard such a project as chimerical, and after conferring with friends in Germany, Holland and England, I came to the conclusion that a conference, annual, biennial, or triennial, at some central University, open to all nations, and during the vacation season would be more feasible.

In America such conferences are a matter of course, but the people whom we should most wish to see and hear have neither the time nor the money to cross the ocean and back in vacation time, while there are so many Americans traveling in Europe at all seasons that properly no season in the year can be mentioned in which we could not expect a fair number of American delegates over there. Leyden would on many accounts be an excellent place for such a conference; but the people there are wanting in initiative and so Oxford in England seems the best place for the beginning, if not for a permanent seat of the Conference.

There are two Colleges which might receive such a project hospitably; Manchester College, used by the Unitarians and others who believe in absolutely unfettered search after truth. I think the Trustees of that College might cordially respond to any suggestion having in view the use of their vacant rooms when the students are absent; and as for the other, the Trinitarian Congregationalist College, Mansfield, under the well-known Principal Fairbain one might give them at least the opportunity of showing equal liberality if they desired.

I have not time to do more than send this brief suggestion, but if the matter seems worthy of your attention, will write again.

From Mrs. R. C. Denison, wife of the Pastor of the Congregational Church, Janesville, Wis.: "Mr. Denison is in Europe but expects to return September 9th. While I cannot speak positively I think Mr. Denison would be glad to take the opportunity if the place is still open to him on his return. Please advise him."

From Prof. D. G. Lyon, Harvard University: "I thank you for the invitation. I regret I cannot accept owing to the difficulties of getting away from Cambridge at that time. I hope you may have a pleasant and useful meeting."

From Rev. D. C. Garrett, Portland, Ore. (Episcopal minister): "I regret very much to say that I am committed to an engagement on the Atlantic seaboard covering the engagement at Omaha. I appreciate the invitation and thank you much for the kindness."

From Rev. Frank Newhall White (Congregationalist minister), Burlington, Ia.: "Your letter reached me at this place. I thank you for the hearty invitation to speak my word at the Omaha Congress. I should unhesitatingly accept had I not already made arrangements to be absent from my church at that time. It will be hardly possible for me to be present and take part this year. I think however, I could arrange to go next year should you still think best for me to be on the program."

From Hon. J. Sterling Morton, Nebraska City, Neb.: "I hasten to reply to your letter of the 28th ult. You can safely count upon my sympathy with the spirit and purpose of the proposed Liberal Congress of Religion. It will be a pleasuse to make the meeting at Omaha a completely satisfactory convocation. I shall do all in my power to that end. In Mr. Thomas Kilpatrick of Omaha you have an efficient and conscientious co-laborer. He will bring success to the project if any man this side of the Missouri Valley is competent to achieve it."

Religion is the mother of philosophy and the arts; has presided over the greatest wars. She holds now all nations with her unseen hand; restrains their passions, more powerful than all the cunning statutes of the law-giver; awakens their virtue; allays their sorrow with a mild comfort of her own; brightens their hopes with the purple ray of faith, shed through the sombre curtains of necessity.—*Theodore Parker.*

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

Starlight and Roses.

As stars in glory gild the night,
Because they are the flowers of light;
As roses blossom on the tree,
Since summer would her children see;
So soul of mine shed forth thy ray,
To guide and bless some lonely way;
So world of love to me appeal,
And let my heart its bloom reveal!

—*William Brunton.*

Criminology in America.

Everyone knows of the recent interest in certain European countries—especially perhaps Italy and France—in the scientific study of the criminal. Methods of investigation have been devised; instruments have been invented; a vast literature has appeared; International Congresses of Criminal Anthropology have been held. This study of the criminal has not been so popular in England and America as it has been in the continental European countries. What work has been done in America is not well known to general readers, it is proposed here to call attention to some phases of the criminology done in America.

Dr. Arthur S. MacDonald: For some years past the United States Bureau of Education has supported a specialist in Education as related to Abnormality. Dr. Arthur C. MacDonald has held the position since its establishment. Up to the present time his published work is considerable in volume and interesting in character. His first publication was a handbook for general reading, entitled *Criminology*. It has now gone through two editions. The work is divided into two parts, —General Criminology, Special Criminology and Bibliography. Part one aims to summarize the general results of Criminal Anthropology. It is profoundly, almost too profoundly, affected by Lombroso's views. The physical characters of the criminal are given; his psychology is then studied; his intelligence and literary and art products are investigated. An important chapter is given to associations or secret societies of criminals and the questions of Criminal Contagion, Criminal Hypnotism and Recidivation are discussed. While important, this is the least valuable part of Dr. MacDonald's book, as it is ground already as well, or better, treated by other workers. Part two, Special Criminology, contains original material, presented as an example of methods and needs. A preliminary chapter on methods of investigation is followed by chapters describing type cases of special forms of criminality. Pure murder, pure theft and pure meanness are the types examined. The data regarding these cases are given in much detail, and a brief general statement is made of the conclusions drawn from them. Part three is *Bibliography of Crime*, comprising some 135 pages, and is divided into two parts. In the first the references are classified according to the language in which they appear; in the other the classification is based upon subjects.

Probably the next work from Dr. MacDonald's pen is *Abnormal Man*, which was published by the Bureau of Education. It forms a stout octavo pamphlet of about 450 pages. Written less for the popular reader and more for the student, the author has in it a better opportunity to show his stronger and better qualities. The first seven chapters consist of a series of digests of recent writings in criminology arranged according to subjects. The digests are carefully made and adequately present views of the authors studied. The subjects most fully developed are Criminology, Criminal Sociology, Alcoholism, Charitology. The eighth chapter of the work is a bibliography of more than two hundred pages arranged by subjects. This combination of digests and bibliography is strong, and *Abnormal Man* is an important work to put as a first book for study into the student's hands. No other book in English is likely to prove so useful for such a purpose. In 1895 Dr. MacDonald published through the press of Storck (Lyon) and Mason (Paris), a book entitled *Le Criminel Type*. It forms one volume of the very important *Bibliotheque de Criminologie* and is the only volume of that series by an American author. It corresponds to Part Two, special criminology, of his first book; in fact the three cases described in it are repeated in the French work. A number of other cases are also given. What renders the book of peculiar interest is chapter IV on pathological sexuality, wherein are presented some sad and peculiar cases, all but one being American. Among them two are notorious—the boy Pomeroy and the English "Jack the ripper." Most of the cases described in this book were investigated by Dr. MacDonald himself. The method of investigation pursued is always the same; as defined by the author it consists of four steps; 1, Choice of a case for study; 2, Transcription of all reports and data in possession of the institution where the prisoner is held; 3, Noting the data secured by questioning the institutional employers who have come into personal relations with the prisoner; Examination of the prisoner himself. After presenting all the data in full, the author always presents his conclusions in a summary statement. The work is closed by an extensive Bibliography of *Pathologic and Criminal Sexuality*. Dr. MacDonald's most recent work is an octavo pamphlet in which are reprinted three papers which originally appeared in Reports of the Bureau of Education. It is dated 1896 and bears the title of *Education and Patho-Social Studies*. The first of its included papers is Criminological Studies, which summaries a variety of recent papers, describe instruments, etc. It contains of original matter a considerable mass of data regarding the murderer Holmes, who was examined with some care by our author. In the second paper succinct statement is made of the transactions of International Congresses held in Europe in 1892. In the third the slum problem is considered, the data regarding conditions being taken from Charles Booth's book on the London poor, while General William Booth's Salvation Army scheme is examined as a solution.

Dr. MacDonald's work is important; it is certainly the most extensive in its field in our country. In planning work for the near future, he has realized that our greatest need now is information

on the normal side—"how can we know whether or not, or to what degree the abnormal differ from the normal," without such data? His present work is therefore largely with normal persons. He is now preparing a book on *Juvenile Anthropometry*, the material for which has been gathered from Washington school children, colored children, and two hundred children of North Carolina, "mountain whites." This work will soon be issued.

Dr. Eugene S. Talbot. For more than ten years past Dr. Eugene S. Talbot, a successful Chicago dentist, has been printing interesting original investigations upon degeneracy. His first papers were strictly in the line of his profession. To him, perhaps, more than to any other writer, are due the clear definition of the irregularities of the teeth and the study of their causes. In 1889 he wrote a paper upon Classification of the Typical Irregularities of the Maxillæ and the Teeth. About the same time appeared a series of papers upon the Etiology of Constitutional Irregularities of the Teeth. Dr. Talbot emphasizes two chief forms of irregularity—the V-shaped arch and the saddle-shaped arch. He explains them by mechanical operations due to the varying time of eruption of the different kinds of teeth and to their difference in form. He studies the occurrence of supernumerary teeth, their forms and position, and finds in them examples of *atavism*, explainable by comparison with the teeth of lower forms of life—mammalian and reptilian. From such studies as these Dr. Talbot has naturally gone into a study of tooth irregularities as related to degeneration, and almost his last paper—printed in January, 1898—is A Study of the Deformities of the Jaws Among the Degenerate Classes of Europe. Once, at least, Dr. Talbot has studied ethnic dentition. In 1890 he described The Jaws and Teeth of a Party of Cave and Cliff Dwellers. These so-called "cliff-dwellers" were brought by Lieutenant Schwatka from Chihuahua, Mexico. They were Tarahumaris, a tribe which later was described by Carl Lumholtz in a series of articles in *Scribner's Monthly Magazine*. Dr Talbot examined the dentition of the whole party—eleven in number—making impressions and plaster casts of the teeth. His paper is illustrated. More recently Dr. Talbot has paid attention to general stigmata of degeneracy and to criminality. Several of his later papers are upon criminalogical subjects. Thus The Degenerate Ear, H. H. Holmes, A Study of the Stigmata of Degeneracy among the American Criminal Youth, are titles of some of his recent papers. The last two are particularly important for the new matter they contain. The table of the stigmata observed among the inmates of the State Reformatories of New York and Illinois is suggestive in a number of ways. For example, according to our author, "normal" persons may have eight stigmata, while the criminals at Pontiac have fourteen, and those at Elmira sixteen. If this difference between the two institutions is real it calls for explanation. Dr. Talbot's own idea is that the more defective degenerates naturally remain in the older settled district near the eastern seaboard rather than strike out into the newer and more exacting surroundings of the West.

[TO BE CONTINUED.]

FREDERICK STARR.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength; be not afraid.

The Doctrine of Manifest Destiny.

A DISCOURSE BY REV. S. J. STEWART IN THE INDEPENDENT CONGREGATIONAL CHURCH, BATTLE CREEK, MICH., UPON JUNE 26TH, 1898.

"Thus saith the Lord of Hosts: I took thee from the sheep cote, from following the sheep, to be ruler over my people. * * * And I am but a little child. I know not how to go out or come in.—Hebrew Scriptures.

The expression "Manifest Destiny" came into use in this country about the middle of the century. It expressed the idea of those who believed that the United States was destined in time to occupy this entire continent. The phrase, however, may be used in a more general sense to express the idea that there is a destiny or inevitable tendency for certain men or nations.

Using the language of religion, there is in this world what may be called Divine providence. Because men may change their definition of religion or their ideas of God, there is not necessarily a change in certain great principles. The ideas in regard to God may change with an age, new conceptions of the Divine Law may be formed, even different individuals may have different ideas concerning the Divine Power while using the same words. But God is a fact. So also is Divine providence in human events a fact. It is none the less accepted as a fact to-day merely because wise men now do not think that God is continually suspending his own laws. The wise man does not see Divine providence about his life merely in the case of an accident. He does not see a providence so much in the loss of health or a limb as he does when, because of vigorous exercise, pure air, and the inspiration of nature, his health is improved and his conception of God and life enlarged. Divine providence is a reality, although we may not think as men did in the undeveloped period of history, that the Divine Power is only shown in the abnormal, or in catastrophes. But there *is* "a divinity that shapes our ends, rough hew them how we will." There *is* a Divine Power in our life. Real Divine providence started man on this earth, and works through truth, through natural laws, through environments, through great tendencies and movements, and the lives and characters of individuals and of nations. The great fact is that there is a Divine purpose amid the "secular confusions of the world," and this none the less because of the regularity of divine laws, the universality of certain principles, and the necessity for individual effort.

In a very large sense we are made by events. Things do not come out as men in their childhood and ignorance expect them to do. The manifest destiny in human life is that sometimes events and movements carry us along with them in a direction which is entirely contrary to our preconceived opinions and plans. It is a very common expression among some Americans to-day that certain conditions and details are so absolutely fixed by our decision and wish that there can be no changes. But along comes some movement or current of

events entirely outside of anything we have planned or conceived, and as individuals or nations the whole current of life is changed.

The child born with a good character and developed under good training need never have his character essentially changed, except that it will be developed and enlarged and purified, but so far as the future condition and life are concerned, the prophecies of the child or the parent for the child, frequently fail of any literal fulfillment. The child himself or the parent for him has his future nicely arranged, but what men call destiny and what we call Providence sweeps the youth out of the intended current, and he becomes at last a dreamer, perhaps, or a reformer or a soldier or an artist. It is the unexpected that frequently happens. The boy who was to become a statesman or a poet, years afterward finds himself behind a plow or a counter. The beloved of his youthful dream was to have hair as black as a raven,—the wife of his manhood is a pronounced blonde. But while nations may have changed essential elements of character may have remained. The judgment has enlarged with the years, while the dream may be proved visionary and the man is at last influenced by the virtues of character and truth and not merely by the fancies of some childish hour. There are mysteries about the lives of all of us which can never be solved by any human or material chemistry. Who can tell why you are there and I am here on this rare day of June at the close of the century? Who or what led us through all the years and placed us in these positions without any original choice of our own, where we must assume certain responsibilities, must do our work, must fill our place, because we have been led hither by some great sweep of events and circumstances. It was the wisest man of the old Hebrews who claimed the least credit for his wisdom. He said: "And I am but a little child; I know not how to go out or to come in."

If we will look out on human society and history, we will be taught that we cannot in the present, either for ourselves or our nation, decide as to the best men, the best means, or the exact condition of the future. The importance of character will always be a permanent necessity, but just what new form life may assume or what event may come or what the hour may bring forth, is entirely beyond our vision or control. How happened it that the shepherd lad of Israel became not only the leader and the king, but enough of a poet so that his name has been attached to the finest poems of one of the most wonderful races of men? The little insignificant lad became the great leader and singer of his people.

A few miles from here, some forty or fifty years ago, there lived an uncouth lad in the country, and in his play he performed some undignified boyish actions which led his uncle to say of him: "That boy will probably land in the penitentiary." But there was a manifest destiny that in spite of human prophecy carried that boy onward, and last week the boy, whose name was Shafter, did not land in any penitentiary but landed with 16,000 patriots on the Island of Cuba. Who could prophecy that at the beginning of the last war an obscure captain, who could not earn money enough to support his family in St. Louis, and who afterwards, with something of a disgrace hanging over him, sold hides in Galena, would at last become the Captain-General of our great army, for whom the President of the nation and the people had been waiting, and who led us at last to a glorious victory.

It is useless to ignore the fact that the question which is now occupying the attention of our people more than any other except that of the war itself, is in regard to the ultimate destiny and tendency of our nationality. It is really the most religious question of the hour. There are certain conservative instincts and tendencies about the American people which have led us to be careful and prudent, and in our carefulness has consisted a large element of our success. Because of a certain conservatism, under the influence of which we have avoided the conflicts of other nations, we have developed in wealth, in education, somewhat in character, and in religion and art and music and everything that tends to elevate humanity.

We are suddenly engaged in the prosecution of a great war. A kind of destiny or providence has brought to our consideration new questions which have not for at least half a century attracted the attention of our people. Any religion which is good for anything must at once be applied to such living questions. Using the term the Christian religion in its broad sense, as the best in sentiment and civilization, and has now become essentially the universal religion, because it has been flexible, and easily adapts itself in its sentiment and great principles to all nationalities and conditions and circumstances. The people should decide, and ought to decide, the great purposes of the nation. It is next to a crime to ignore living questions, and to leave certain leaders the power to decide all questions which will permanently affect history and destiny. But it is also unwise to decide, as some persons do, that because they have followed a certain method in the past, it is absolutely necessary that they should follow precisely the same method in the future in every particular, even as to details. The truth is, none of us can tell at this hour exactly in advance what will be the exact duty of the American nation in regard to certain people and lands which had not heretofore been American. But those persons who assume to be broad and progressive in their religion should not oppose their own principles when considering national questions. They are in the habit of saying that on religious matters we need not be absolutely tied up to the dogmas or exact details of the past. Why, then, should they assume a virtue by taking the position that in our national life we must be bound in every detail by what is sometimes called the traditional policy of this country.

Mr. Fiske has well said in substance that the manifest destiny of the Anglo-Saxon is the favorite topic of the noisy Fourth of July orator and the men who are always boasting of the huge dimensions of our country, yet there *is* a manifest destiny in regard to our country that is worthy the consideration, not only of the historian, but of the patriot, of the religious man, and the most calm and conservative citizen. The question as to our future is not entirely settled by our preconceived opinions or by our past, any more than the life of the boy is settled by his childish views in regard to his future. Many of us have been conservative in

regard to the situation, and so much opposed to anything with the appearance of conquest and to the necessity of war itself, that nothing but the most strenuous demands of destiny or the Divine providence around us, would lead us to change our attitude. But when men say that the results of the war must leave us as to territory or duty just where we were a year ago, we may very wisely answer, "How do you know?"

We are led and always have been led by certain providential impulses, movements and tendencies which were entirely beyond the intention of the original actors. There is not a single prominent event in the history of America that was exactly planned in advance by any human agency or organization, or contained in any written document. So far as men are concerned, if George III. of England had not been a bigot and an egotist and a prig, the United States of America would probably to-day be a colony of Great Britain instead of an independent nation. When the Pilgrim and Puritan fathers came over to this country, they had not the slightest idea of starting the indiscriminate use of the human reason on matters of religion. They intended sufficient education and the use of human reason to enable church members to understand the Scriptures, but they expected the Scriptures to be understood in accordance with their belief. This point has been well developed by Mr. Fiske in his "Beginnings of New England". These fathers wanted things to remain, too, as they started them in New England so far as theology and a theocratic form of government were concerned. But if things were always to remain as they had been, there would have been no room even for the first white settlers in this country.

But there was a Providence or manifest destiny about events. The fathers had some narrow views of the situation, and they did not want even the Quakers or Baptists, or Presbyterians to settle on New England soil. Not one of them ever dreamed that they were starting a movement, not only in the interests of education, but a movement which would result at last in the foundation of the greatest nation in the history of the world. It is perfectly safe to say, too, that there was hardly a patriot of the Revolution who in the beginning had any idea of absolute secession from the parent government or the establishment of an entirely new nation. But the movement was projected, and they builded better than they knew. The Revolutionary Fathers outgrew the old ideas of government, almost recklessly trusted the people at large as they had never been trusted before, and by a manifest destiny of which they were not fully aware, founded a republic and created an atmosphere of universal liberty and opportunity. But even after the nation was started, very few men had any idea that it would extend west of the Allegheny Mountains. Washington had some conception of the possibilities of the Great West, but almost all the other statesmen of his day only had a vision large enough to take in New England and the territory along the Hudson and the Mohawk. Those critics misunderstood the position of Washington who quote him in the interests of a narrow and unchanging conservatism. We must interpret a man's language by the circumstances. He advised the people to keep themselves free from European alliances, but it was for the distinct reason that there was a party in this country which wanted the nation to take up the French side of the contention in European politics, and Washington was wise enough to see the danger. There is no authority for the contention that he wanted the influence of the United States limited to conditions then existing.

Up to the days of Thomas Jefferson the United States only extended as far as the Mississippi River. The Louisiana of that day which he purchased included all of that part of our country west of the great river and north of Texas. It was entirely contrary to our precedents and contrary to his own general theories that Jefferson gave the loose conception to the elastic clause of the Constitution, which gives Congress the right to do practically anything for the general good of the country, and led them to buy of France all that great Louisiana territory in which there is fast being established, if it is not already established, the very center of our best civilization, art, religion, morality and culture.

During all our history we have been breaking over prearranged theories, and have widened our conceptions of humanity and of duty. For years slavery was upheld on the strength of an article in a written Constitution. Men undertook to fix up the difficulty, but there was a Divine providence about events. The thing could not be fixed until the cause of the difficulty was removed. To use anthropomorphic language—and we must use it in order to express ourselves at all—God is wiser than man, with all his schemes and preconceived notions. As the author of the Biglow Papers says: "You've got to get up airlie if you want to take in God."

The war ended, slavery was abolished. According to all preconceived opinions and precedents, the only thing to do at the end of the war was to disfranchise, if not punish by death, the great leaders in the movement against the nation. But here again was expressed for the first time in history the new meaning of the idea of the brotherhood of man, and the very men who had been enemies became the friends of each other and of the nation. Lincoln and Grant and the other great leaders said, "Let there be peace", and carried out the sentiment of Cowper when he declared:

> "A brave man knows no malice, but at once
> Forgets in peace the injuries of war,
> And gives his direst foe a friend's embrace."

Now, at last, men everywhere in this country are united in a common love for the one flag, the one civilization, the one country, and stand side by side in this hour of danger in behalf of human pity and mercy and the higher civilization.

Now we find ourselves unexpectedly facing new problems. It is probable that we are making important history as rapidly to-day as ever has been made by any nation. We are part of the history and some of it is made out of our heart's blood and our disappointments and our loneliness because of the absence and suffering of those we love. Now, what is our manifest destiny? The war itself was a surprise to some of us. We were in it before we knew there was the most remote probability of it. We did not want it. But a

great current of events and circumstances and sentiment swept us into it. This is not a politician's war, although there may have been some politicians who have been hoping for war and have been working to bring about a new tendency in our national life. But there was something stronger and deeper than any political management about this conflict. Politicians may sometimes pack a primary or caucus or even a national convention, but no scheming can move the hearts of the overwhelming majority of seventy millions of people, the most of whom have no interest in war and desire continual peace. And yet the fact is that the people of this country are more nearly united to-day on this war than on any other great event in our history. The fact is too, is it not? that there was a kind of destiny, may it not be a Divine providence, that has forced us into this new attitude. For years the causes of our present troubles had been in existence. For sixteen years out of the last thirty years Cuba had been burdened with a cruel war, and we have directly and indirectly taxed ourselves to help Spain. But again and again the matter has been postponed. Early this year, however, a great tidal wave swept the nation into a contest on behalf of humanity. Men hoped and prayed and trusted that human prudence would lead Spain to refrain from entering a contest, the result of which, so far as she is concerned, was practically certain. But it seemed as if there were no scheme, no great influence, no diplomacy that could prevent the conflict. All real observers know that every method of diplomacy had been tried at least since 1895. Since the war in behalf of the suffering started, everything has tended to show that the cruelty of Spanish officials was not overestimated. Charges of Spain's indifference to her own descendants have been proved by every event since the war begun. The Spanish official cares nothing for the loss of even his own soldiers. The causes which brought on the war still exist, and now that it has begun in earnest, even if many of the helpless Cuban women and children have perished, and even if all Cubans are not what some of us hoped, the necessity is laid upon our civilization to see that the question is settled, so that in the future whatever classes live on the Island so near to us shall have a right to food and life and liberty.

This war is in exact accordance with the sentiment of the parable of the Good Samaritan, who would not pass by on the other side, and is also consistent with the sentiment of our own Declaration of Independence, which declared on the negative side, that whenever any form of government becomes destructive of the life and liberty and happiness of the people, it is the right of the people to alter or abolish it. If it is the right of men to try to throw off cruelty it may be our moral duty to assist them.

But having started the war, new problems necessarily come up for solution. No movement ever comes back just to the place or condition where it began. Having started the war, we were justified in using every civilized means for bringing it to a successful conclusion. Our government conquered a fleet in the Philippines on just the same principle that if a man is about to attack us in our home, we have a right to go to his door and weaken his arm so that he cannot destroy us. Whenever we are at war with Spain, we are at war for the time with whatever makes Spain physically dangerous to us.

But now come up the great problems. What shall we do with the Philippines or with Cuba if we are victorious? It is safe to say that not one American out of a hundred knew six months ago anything definite about the Philippines, or knew that they were as important in size and population as some of our great States. But we are very likely to have them on our hands for some solution. The most of us wanted and still want Cuba to rule herself when the war ends,—a consummation we devoutly seek. The most of us wanted and still want to confine our authority within our present limits. The most of us think that we have enough of territory and people and enough problems to settle without extending our area. But what if our destiny should be otherwise? Supposing Providence has some other work still for the American nation? Are we not great enough and wise enough to perform any new mission which the current of history and divine life and law may present to us? We desire no conquests nor new territory, but it may still be our duty as a liberty loving people not to shirk responsibility.

Where do men obtain authority for the position that the most enlightened and religious nation on earth has no obligations resting upon it in regard to peoples who may not be so fortunate? It might not be the duty of a high minded people to refuse to help some other people establish a government of liberty and law when the war is over any more than it would not have been our duty in the beginning to refuse to help the Cubans in the name of humanity. We do not want in our Congress or government representatives from islands of ignorance. We need not necessarily have them. But no matter what we want, there may be a Divine destiny about our future larger than our former conceptions of duty in the service of morality and humanity. Sometimes Divine movements and tendencies arise entirely outside of conventional agencies. Just as the greatest religious life of our age is no longer confined within the conventionalism of inherited dogmas, nor on the other hand is entirely contained in certain exact new organizations and higher criticism, but is pouring itself out in channels of its own,—some old and some new,—so the national life may best express itself in new directions.

If the question is bluntly asked, if we want to have anything to do with Asiatic Islands or even to annex Cuba directly, we may emphatically say "No". We sought no conquest, but a higher principle than a love of conquest compelled us to do what we did not or do not desire. But past conventional methods and even our wishes cannot entirely settle questions of the future. Our desires and our love of money, our stock exchanges, and even our love of art and ease, are not absolute criterions by which may be settled the great problems of human life. It does not take a thoughtful American a thousand years to comprehend a fact when it is right before his eyes; neither does it remove a fact for us to shut our eyes to it. Some new facts are here for our consideration. What shall we do about them? It is a fact which was at once made manifest to any careful observer, that the day

Admiral Dewey won his victory at Manila, a new page was turned in American history just as distinctly as when the Declaration of Independence was signed, or when Priscilla first set her foot on Plymouth Rock. Mrs. Partington's attempt to sweep back Niagara was just as profitable as it would be for us to suppose that we can absolutely turn back the drift of history to the point it had reached before last April. The difficulty may not be so dangerous as we think, but it will compel attention, and our selfishness or unwillingness to assist in helping humanity to establish better conditions is no solution and no good excuse. We may hope that the inhabitants of the Phillippines and of Cuba may show ability to govern themselves, but if they cannot yet maintain a government of their own, then justice and humanity will not permit us to place them back under the control of Spain. We cannot gain much credit for saving a child from drowning, even at the risk of our lives, if after we have saved her, because of a little trouble she may bring us, we dump her back into the water again. We desire no new acquisitions of land or people and must and may preserve our old associations, but as a moral nation we cannot shirk a duty or an act of mercy because it is a little trouble. We should be ready to meet the situation like men.

Are we so faithless in regard to our nation as to suppose that this country will go to everlasting ruin because we may yet be called on to act as guardians to a few millions of struggling people? Shall we be moral cowards,—we who are the children of men who took their lives in their hands and crossed the sea, and starved and suffered in order to find religious freedom,—the children of men who carried our country through the greatest civil war on earth, who changed a vast wilderness into gardens of beauty, and the wigwams of savages into churches and schools and homes of love? We need not worry unnecessarily if manifest destiny brings us this new duty. We must still trust in morality and religion and education and the development of character as essential needs of our civilization. But these qualities will none the less develop at home if we also as a nation take some direct interest in those outside problems which manifest destiny has brought to our attention.

It may, too, be a blessing in disguise, and we may solve some of our great difficulties of poverty and unrest. There are plenty of adventurous people among our large population who will consider it a pleasure to do all the guard duty which might be necessary in time of peace, and they may do it with comparative safety. Our special anxiety to-day is for those who went into this war of danger and mercy actively because of honor and duty and patriotism. May they soon come back to us, and we can then trust other matters to be solved as time and Providence brings them before us.

But what if it should happen that America in a wholly unlooked for way will begin to solve its social questions and help civilization, and in a broad sense Christianize the world? This war can never be anything but an agony for some of us as individuals, but on the whole, looking at men at large, the war may even now help us to solve some of our moral problems. No matter what our essayists may write in opposition to any meddling with European affairs, the fact is that we have been mingling in European affairs, or to be more accurate, European civilization has been mingling with us and vitally affecting our old fashioned civilization. For twenty-five years or more the character of our emigrants has changed. Instead of the Scotch, and Welsh, and Germans, and Scandinavians, we have recently had landed on our shores thousands of the most lawless and criminal classes in Europe and Asia. They have taken the places of American workmen. They have caused anarchy in our cities. They have increased crime and unrest. Our superficial differences on finance and tariff are of no serious consequence, but all thinkers know that there is a distinct element in our society that is endangering our institutions. We want our old Americanism, our old associations. May it not be that without any literal conquests, it is the manifest destiny now that the tide of emigration may turn the other way, and that a great national and world movement may swallow up the lesser movements which have troubled us, just as a great tidal wave swallows up the smaller waves of the ocean. Capital and enterprise may yet furnish a new avenue for industry and population among the thousands of acres of untilled and undeveloped land in a Cuba or a Puerto Rico. And along with industry will go religion, and morality, and the school house, and the church, and art, and culture, and a new civilization may flourish in sections where man has been the slave of kingcraft and priestcraft, and woman the suffering drudge of passion and brutality.

For years the churches have been trying to convert an ignorant and idolatrous people of other lands to a Christian civilization. We may easily criticise the attempt. We may easily say that the money might be better spent at home. But it is still true that English and American churches have introduced much civilization into many lands. Not to argue now on either side in regard to the conversion of foreign worshipers to a particular faith, it is still true that missions have not been in vain to humanity and civilization. There are to-day bright spots in every dark nation, in India, and Africa, and Japan and Madagascar. More than five million dollars are yearly devoted to this cause in America alone, and there are for instance an average three thousand young men and women in our colleges and seminaries each year who devote their lives to the cause. We may say that they might do more good at home, but it is also well to remember that much of the money and effort expended in this direction would not be used at all were it not for this particular agency.

It is nevertheless true that the world is converted to the Christian sentiment and civilization slowly. Suppose that the Divine purpose had some larger method. What then? Shall we say that the world is not to be civilized, not to say Christianized, because things do not always work according to our plans? Nations are sometimes born in a day. Even large movements and wars not entirely just sometimes result in advantages to the cause of humanity. Chas. Denby, Jr., our late representative to China, has stated that the war between Japan and China in 1894-5 was the most momentous event in the history of the East. That war did more to open up the vast fields of China to

western commerce and civilization and morality than five hundred years of foreign trade and one hundred years of missionary teaching." "The country seems to have sprung into new life."

All readers know how much English enterprise has done for the improvement and the development of the Hindu and the Egyptian and African races. English motives and methods have not always been excusable, and we need not try to excuse them all. But it is well to remember that much of the evil condition did exist in a much larger degree before the British influence appeared, and wherever the British nation and commerce have gone, a new and better condition of life and civilization has been the result.

This is not a large world. It is no dream of a visionary to imagine a day when, even if thousands of men are yet ignorant, human life may be safe in every harbor around the world. It is possible to imagine a day when, not by conquest, but because of great moral and national movements, a man can be safe anywhere. This safety, too, will form the basis for moral and religious development. England has almost made this possible now. Australia was not very long ago almost an unknown island. It now has millions of good citizens, is practically a republic, and is as Christian as the little island of England itself, and all originally because of British enterprise, education and civilization. There are four great English colonies outside of England itself under the English civilization—Canada, Australia, South Africa and New Zealand. India, too, has the best outlook it ever had in human history, and Egypt now under English guardians possesses the best government pay, the lowest taxes and is in the best moral condition of its long history. These facts do not prove that we should change our conservative attitude in general, or that we should unite with any nation in any scheme of aggrandizement, but it does suggest that there may be possibilities of influence, and enterprise, and education in our future history as a nation of which we have never before dreamed. Giving a few millions of struggling men a chance is not conquest but a triumph of freedom.

If by a consensus of understanding and effort, the English and American people should now demand that there shall be no more organized barbarism and cruelty among nations, who can tell the possibilities of the coming civilization? One thing our war has done, and that is to show that at heart Anglo-Saxons are one. We need not use the phrase in any narrow sense. The Anglo-Saxons were originally Teutons, and the Teutonic nations are now our cousins, and form a valuable part of our civilization.

Before we thought of this war, and before there was any scheme of uniting with England, attention was called here to the fact that we had no cause to hate the people or nation of Great Britain. We are one in origin, literature, poetry, tendencies, and essentially have the same liberal government, and are in a broad sense parts of that Christian civilization which is distinct from superstition and cruelty and barbarism, and have the same spiritual aspirations. No writer was more critical over English traits than Emerson, and yet he concluded his criticism with this comment on the religion of England. Their religion is "a newness, a surprise, a secret which perplexes them and puts them out. Yet if religion be the doing of all good, and for its sake the suffering of all evil * * * that divine secret has existed in England from the days of Alfred to those of Romilly and Clarkson, and of Florence Nightingale, and in thousands who have no fame."

Nothing has thrilled us more during the past few months than the fact that the people of England have spontaneously given us their moral support. They have known we were essentially acting in the interests of humanity, and that oneness of blood has made them show that we are essentially brethren. We need not listen to the schemes of mere politics, and we want no alliance of form and armies for this world's conquests. But it is not unphilosophical for us to look forward to the time when, when by a consensus of moral effort, and practical understanding, and coöperation, we may win the world to what is really an Anglo-Saxon, Christian civilization.

There is much evidence to show that the English language will yet be the universal language. It is itself composed of various languages, but that is its strength, that it is flexible enough to take in other languages, as essential Christianity has been broad enough to take in the good of other civilizations without any loss of a distinct tendency and sentiment and history of its own. Time and Providence, and even the manifest destiny of this war are helping to spread this language, and will in the end spread the best morality through its agency. Johann Martin Schleyer undertook to manufacture a universal language—Volapuk—but the scheme was a failure because it *was* a scheme. Language has its manifest destiny, and is created by the currents of history, of blood, of life forces, of the Divine providence. With much error still, the Anglo-Saxon influence is hastening the time when the kingdoms of this world are coming under the sentiment of love and good will which is the essence of the religion of Jesus. The Anglo-Saxon races, using the term in its broad sense, may be the agency to carry the truth and this sentiment and influence to all nations of the earth.

Walter Besant, in a profound philosophical essay, has shown the vitality and permanent influence of the Anglo-Saxon race. We need not credit him personally with originality for all the facts he quotes, as they are in the possession of all readers, but he shows with vigor and truth that though the ancestors of this race came from a sterile tract of country, near where now stands Hamburg, they have always shown their vitality. "Wherever they sat down they brought with them as part of themselves, not to be changed, their laws and their customs and their language." Nothing remains of the preceding British civilization, and even when the Danes and the Normans came, the Anglo-Saxons absorbed them. In both England and the United States streams of foreign emigrants have poured in, but the Anglo-Saxon has assimilated them. Once this entire country was Spanish, but now hardly a trace of that civilization remains, except in one old town. No trace of the Dutch remains, except in a few old family names and houses along the Hudson. This civilization may yet, and even in the immediate future, govern the world, not by armies permanently, but by its inherent vitality, its education,

its morality, its enterprise, its aspirations. We will calmly and wisely attend to details when they come, but judging by all our past history and the history of man, the American people, while still abiding by their ancient landmarks, in essence may still be called on to work out a larger influence over men, and in the future take some more prominent part in the interests of international civilization and arbitration among nations and men.

And there is no occasion for any special pessimism. The unity and joint influences of the great civilized nations will do much to end our wars, and a small army is not necessarily any more demoralizing in times of peace than a police force, and acts as a restraint upon the inhuman and cruel in much the same manner.

It can be shown with emphasis that the same truth exists for individuals and churches as for nations. The youth arranges some plan which is to be faultily faultless and conventionally regular, but some providence comes in and disarranges the plans. The very disarrangement, however, is often in the interests of a larger destiny of manhood or womanhood. No church, nor any moral organization should settle down to some self-satisfied attitude. Principles are the same, but methods and attitudes must change with the changes in the current of human needs, or with new questions and new generations. "We must take the current when it serves, or lose our ventures." We cannot camp to-night where we camped last year. Some churches, some political organizations make the mistake of camping on the trail of progress instead of moving grandly forward in the van.

There can be a vital mistake in considering the doctrine of manifest destiny. While there are great movements and tendencies and opportunities, we are a part of them all. The movements of a nation are, or ought to be controlled by the wisest individuals who compose the nation. Concerning the great questions which are now coming up for consideration we ought all to make ourselves heard. A few public leaders should not be permitted to stampede public sentiment in any direction. We shall have new questions to settle, and we need not fear any mere change of national attitude or influence if we are moral and patriotic and intelligent. But it is public sentiment which creates a large portion of the destiny of a nation. Every man and woman should think and study and help create this sentiment. Nothing is so dangerous as indifference. The policy of the nation is largely directed by great parties. We ought all of us to see to it that we are represented by leaders of intelligence, and we should help turn the current in the direction of that sentiment which stands for progress and the interests of humanity.

Nothing is so discouraging as the indifference of the culture which can only stand and sneer at the present. We are in the present current, whether we like it or not. We are on this earth, which is now rolling around on its axis. If we could stand on some other planet and see our earth roll around with its tides of humanity and sorrow, we might be indifferent; but we are now here, and are a part of this great sweep of things. Emerson was the most serene philosopher we have ever had in this country, but he always preserved his common sense and sanity and his love of the people. He was not affected with the disease of solitariness. Just once, when Boston culture cut him, he went out to the woods of Canterbury Lane, now Roxbury, and, "stretched beneath the pines", uttered his defiance to society, as we all feel like doing sometimes in our hours of weariness. It was then he wrote his famous "Good-by, Proud World, I'm Going Home."

But Emerson was too much of a lover of men to seclude himself long from human destiny. No man can long seclude himself without wronging others. Thoreau, that much-overestimated man, was a great observer of nature, but he forgot sometimes that in civilization a man cannot be a Robinson Crusoe or his good man Friday. Thoreau thought it was a good sign of independence to refuse to pay his taxes, but Emerson and his neighbors had to pay them to keep him out of jail. And so somebody has to pay for all negligence of duty on the part of those who do not at least help to create a sentiment of social righteousness. There is a solidarity about the stream of human tendency, and if we do not help direct it, then we and others may be stranded on some rocks of social or national danger. As nations and as men we may wisely say with the modern poet who paraphrased Homer:—

> "I would not sit in the scorner's seat
> Or hurl the cynic's ban,
> Let me live in a house by the side of the road
> And be a friend to man."

We must move onward with the current of the ages, and seek to be guided by and to guide it in the direction of truth and righteousness.

By God's grace, boy, thou cometh of honorable if of humble stock; bear both in mind, so as neither to be daunted from trying to rise, nor puffed up so as to be sure to fall. How many have done away with the memory of a defect by carrying themselves modestly; while others, again, have gotten a blemish only by being too proud of being without one! There is a just humility that will maintain thine own dignity, and yet make thee insensible to many a rub that galls the proud spirit. Be courteous in thy manner and liberal in thy purse; for 'tis the hand to the bonnet and in the pocket that make friends in this world; and to gain one good friend all the gold the sun breeds in India, or the universal sea sucks down, were a cheap purchase. Quarrel with no one but with good cause. Over and over again when I see masters and schools of arms among us I say to myself: This is not the thing we want at all. How to fight, but why to fight,—that is the lesson we want to learn. And I verily believe if but one master of the why to fight advertised among us, he would carry off all the scholars.—*Calderon.*

Throw down the god money from its pedestal, trample that senseless idol under foot, set up all the higher ideals, a neat home, vines of one's own planting, a few books full of inspiration of genius, a few friends worthy of being loved and able to love in return, a hundred pleasures that bring no pestilence, a devotion to the right that will never swerve, a simple religion empty of all bigotry, full of faith and love, and to such a philosophy earth will give up what joy it knoweth.—*David Swing.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Wear your velvet within; show yourselves amiable to those above all who live with you.
MON.—Justice is truth at work.
TUES.—Happy those who have a lyre in their heart, and a music in their mind which their actions perform.
WED.—The surprising surprises once; the admirable is always more and more admired.
THURS.—Simple and sincere minds are never more than half mistaken.
FRI.—A small talent, if it keeps within its limits and rightly fulfills its task, may reach the goal just as well as a greater one.
SAT.—Those who always love have not the leisure to complain and to be unhappy.

—*Joseph Joubert.*

The Traveled Bumble-Bee.

A bumble-bee belted with brown and gold
On a purple clover sat;
His whiskers were shaggy, his clothes were old,
And he wore a shabby hat:
But his song was loud, and his merry eye
Was full of laughter and fun,
As he watched the bob-o'-links flutter by,
And spread his wings in the sun.

A butterfly spangled with yellow and red
Came flying along that way;
He had two little feathers on his head.
And his coat was Quaker gray;
He carried a parasol made of blue,
And wore a purple vest;
And seeing a bumble-bee, down he flew,
And lit on a daisy's crest.

Then from the grass by a mossy stone
A cricket and beetle came;
One with black garb, while the other shone
Like an opal's changing flame;
A swaying buttercup's golden bloom
Bent down with the beetle's weight,
And high on a timothy's rounded plume
The cricket chirruped elate.

The bumble-bee sang of distant lands
Where tropical rivers flow;
Of wide seas rolling up shining sands,
And mountains with crowns of snow;
Of great broad plains, with flower-gems bright,
Of forests, whose fragrant glooms
Showed crumbling rains, ghostly and white,
Old forgotten nation's tombs.

Then wisely the beetle winked his eye;
The cricket grew staid and still,
The butterfly, in his great surprise,
Went sailing over the hill;
The beetle scrambled beneath his stone,
The cricket, he gave a hop,
And there the bumble-bee sat alone
On the purple clover top.

—*Exchange.*

Daddy Warren's Poppies.

"I wish I had a few of those poppies, Daddy Warren," sounded in Bert's frank little voice from the region of the front gate.

Daddy Warren responded crossly. Perhaps it was the broiling hot August afternoon that made him feel cross. Perhaps he realized what a forlorn, lonely old man he was, living by himself in his little gray cottage, surrounded by beds and beds of scarlet poppies. At any rate, he raised himself from his chair till he could see the blue band on Bert's white sailor hat, and then he shook his cane, and cried: "Get out, you bad little boy! You can't have nary a poppy nor a seed."

There was a sudden silence, but Daddy Warren detected no stir of retreat at the front gate.

"Hey! he called, "ain't you gone."

"No," replied Bert's little voice. "I'm waiting for you to change your mind. Aunt Jane sometimes changes hers when her head aches and she speaks quick. Does your head ache?" Bert's tone had a confidingness in it that was irresistible.

"Come in," said Daddy shortly; and, as he stepped promptly within the gate, he looked him over with a softening of his gnarled old face.

"You're a city boy, ain't you? Now, what do you want o' my poppies? Don't you know I sell my poppies? No, no. Can't give away flowers in this village. Lor, they'd lug off the roots and the seed pods."

Bert's face fell. "Sell them, do you?" he said. "I haven't any pennies left in my bank. Not a one. Oh, dear!"

"Always sell 'em," returned Daddy Warren firmly. "But what be you so crazy about poppies for?"

"There's a fellow I know who worked in the livery, and a horse stepped on his foot and hurt it, and he lives way back where it's so hot and dusty. Yesterday I took him a big bunch of water lilies, and to-day I thought I'd give him—"

"My poppies, hey?" interrupted Daddy Warren dryly. "Givin' other folks' property for charity."

Bert felt himself rebuked, and his gaze fell. Suddenly he lifted his little flushed face.

"Daddy Warren," he said, "this fellow I know has been so good to me, and he loves flowers so. I have a little puppy, all my own, though Aunt Jane says he's a nuisance. Could I—could I pay him for poppies? He's a nice puppy, and I love him."

Daddy pulled at his pipe two or three times, and said slowly, looking hard at Bert:

"Yes, you bring me your puppy and you can have a whoppin' bunch of poppies. A trade's a trade, though. Poppies'll die, but the puppy is mine."

Bert never hesitated, but ran off to Aunt Jane's stables. In twenty minutes he was back, and laid the little black and tan Dachshund in Daddy's lap.

"Aunt Jane said: 'Thank goodness, sell him,' when I asked her,' he declared breathlessly.

Daddy's old hands were fondling the dog. His face looked eager. His dim eyes brightened.

"See here, little chap, I was only a-tryin' you," he said. "You can go an' pick every poppy a-blowin', if you want to, and oh, I should like this little dog! He'd be sech company for a lonely old man! Can't I buy him of you? He's a good breed, and worth a heap. But I guess you'd be awful lonely without him."

Bert could scarcely believe his eyes and ears, but it turned out that he kept his puppy and the livery boy was made glad by a bountiful gift from Daddy Warren's choicest poppies.

HERE is the original form in which an oft quoted epitaph appears in Doncaster church, England. It is frequently used in urging wise distribution of riches, but is not quoted correctly, and few know where it originated:

"How, how, who is here!
I Robin of Doncaster, and Margaret my fere.
That I spent, that I had;
That I gave, that I have;
That I left, that I lost. A. D. 1579.
Quoth Robertus Byrkes, who in this world did reign
Threescore years and seven, and yet lived not one."

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The Liberal Field.

"The World is my Country; To do good is my Religion.

RACINE, WIS.—We have frequently called the attention of our readers to the unique work done at this place under the name of Orchestrian Hall, under the leadership of Rev. A. C. Grier, Pastor of the Universalist church. Sheds for farmers' horses have recently been built in connection with the hall, and an invitation extended to the farmers to shelter their horses and partake of the hospitalities of the reading room and lunch tables. The report of first three months shows large attendance and the restaurant is almost self sustaining, and the tramp problem is being reduced in Racine. It is estimated that 6,965 meals have been served and that 4,835 different persons have visited the reading room. Some weeks ago one hundred copies of Jenkin Lloyd Jones' pamphlet on "Tobacco" was distributed. On the fly leaf of one of these recently picked up in the Hall was written the following words:

"I was smoking a cigar when reading this book. Never shall any tobacco or liquor touch my lips any more. Here are my words and I am going to live up to them. I can do it because I WILL. Where there is a will there is a way. Let God help me.

A YOUNG MAN OF RACINE.

The Tower Hill Summer School.

Saturday, August the 13th, was the opening of this summer school. Farmers' Day was an innovation, but a goodly number of farmers with their wives and daughters met in the Emerson Pavilion for a double session. Prof. W. A. Henry of the Agricultural department of the University of Wisconsin fittingly made the first address and presided during the day. His address was one of intense interest, describing as he did the great contributions of science to agriculture, dealing as he was able to with concrete illustrations drawn from the University. The discovery of the Babcock test and the free contribution of the same to the agricultural interest of the world, was told by one from the inside, and was so well told that it was well worth the day's effort to hear it alone. Following Mr. Henry came Mr. B. S. Hoxie, of Evansville, Wis., President of the Wisconsin Forestry Association. With maps and statistics he showed how the forest lands of Wisconsin had been devastated and wasted, and how desirable it was for the State to repossess itself of the great tracts of land which in due time will be reforested by nature. He also spoke from his own wide experience of the planting and cultivation of trees, particularly of the duty of decorating the wayside with them.

A picnic dinner followed, after which the meeting was opened by an address from Hon. R. L. Joiner on "The Road Problem from a Surveyor's Standpoint," which proved of intense interest not only to the farmers but to the city people who enjoy without paying for the good country roads in these days, and abuse without feeling their share of responsibility the bad country roads. Hon. J. W. Rewey spoke of "Assessments and Taxation," showing that corruption in this direction was not confined to cities. And Hon. John W. Morgan, of Spring Green, gave an address on "Farmers as Financiers." Mr. Jones closed by presenting the problem of the boy.

Sunday, Inauguration Day proper, brought together a sympathetic gathering of city and country folks, professors and farmers, "orthodox" and "liberals," who, in the spirit of the open mind, joined in the service of worship, and the well-known hymns, "Crowning Day," "Lead, Kindly Light." The address of the morning was delivered by Prof. Chas. R. Barnes, of the University of Chicago, on "Scientific Training and Religious Life." The paper dealt with four main points: the difference between religion and theology, as illustrated by the spirit of the Sermon on the Mount and the ecclesiasticism of the Church; the antagonism of scientific views to theological views in comparison with the common ground where science and religion meet in their search for truth; the receptive attitude of the scientist, due to this very spirit of truth-seeking; and the necessity for him, as well as all who work along one special line of development, not to forget the spiritual side of his nature in the concentration on material things. Mr. Jones then spoke of the work of service in opening up paths for the religious thought and feeling of to-day, and with a hymn and a blessing the service was over.

In the afternoon the pavilion was refilled to listen to Miss Ellen Lloyd Jones, who in gentle inspiring words invited the study of noble minds and noble works as helps toward living lives most worthy. Then Miss Kirkland, of Chicago, and Mr. Resbach, of the Meadville Theological School, spoke to the young people present, and Mr. Jones, after outlining the work for the coming weeks, dismissed the meeting. The usual vesper readings in the twilight closed a full and restful day.

K. W.

New Wabash Fast Train East.

"The Continental Limited," a new fast train on the Wabash, now leaves Chicago daily at 12:02 Noon for Detroit, Niagara Falls, Buffalo, New York and Boston. This train arrives at Buffalo next morning at 5 o'clock, New York at 3:30 and Boston at 5:50 P. M. the next day,—only one night on the road. The service, including a dining car, is first-class in all respects. Do not fail to ask for a ticket via the "Continental Limited" on your next trip east.

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